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Periodical account of
Baptist missions within the..

*Rev. & Samuel Hurdick, D.D.
Hamilton N.Y.*

Gratis.

**PERIODICAL ACCOUNT
OF
BAPTIST MISSIONS**

**WITHIN
THE INDIAN TERRITORY,
FOR THE YEAR ENDING DECEMBER 31, 1836.**

PUBLISHED BY ISAAC M'COY,

SHAWANOE BAPTIST MISSION HOUSE, INDIAN TERRITORY.

Let time, talents, and resources—come what will, all be
devoted to the work of Indian reform.—RAY, S. H. C.

No. 1.

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1837.

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ADVERTISEMENT.

THE present number of this work was prepared for the press in December, 1836. But the unavoidable absence of the publisher for several months, has delayed the printing until this time. Some additional information has been obtained of matters which belong to the present year, and the facts have been inserted.

It is hoped that the second number will be issued at the proper time.

May, 1837.

PERIODICAL ACCOUNT
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INTRODUCTION.

THIS work has not been undertaken to gratify a fondness for writing, but because such a work was obviously needed. The American Baptist Magazine, is the chief vehicle of missionary intelligence of the Board of Managers of the Baptist General Convention. In it there is little room for matter relating to missions among the aboriginal inhabitants of our country. The operations of the Board in Asia, Africa and Europe, have become so extensive, that a monthly pamphlet of twenty-four pages, is scarcely sufficient to keep before the eye of the public the condition and prospects of missions in those countries, exclusive of accounts of missions among the Indians.

It is true, the Magazine does not wholly overlook Indian missions; and some extra publications are also issued, embracing reports of the proceedings of the General Convention and of its Board. But still, there has not been room in the publications which have heretofore appeared, for such an exhibition of Indian missions as was necessary to a just understanding of their condition.

We believe that we may safely state as a fact, that the condition, wants and prospects of Baptist missions among the Indians have not, at any time since their commencement in

1817, been fully held up to public view. This was necessary for eliciting energetic efforts in support of them, and for the want of it, they have not been liberally sustained.

Besides some three or four of the acting members of the Board, and the missionaries, we believe there is not a person in the U. States, who possesses a tolerably correct knowledge of the history of our Indian missions, or who could at this time, give to an enquirer a correct account of the number, location, condition and prospects of the stations; or, who could point out the places at which missionaries are needed, or the extent of the demand for more missionaries. We should be happy to find that we had been mistaken in this matter, and the discovery would relieve us from the labor of the present undertaking. But we are lamentably certain that we are not mistaken.

We have been in the missionary field ever since 1817. We have carefully noticed every item of information presented to the public, that came within our reach. We have been so situated that we believe nothing material has escaped our notice; and we feel confident that he who would write even a brief history of Indian missions, or who would exhibit a faithful account of them as they at present exist, would be obliged to have recourse to other sources of information than public prints hitherto issued.

We bring no accusation against any one. We barely state what we believe to be undeniable facts, and these facts prove the need of a publication devoted chiefly, or exclusively to Indian missions.

Public journals must have their limits. They can contain a given amount of matter and no more. If, then, while existing journals are well filled, some things of importance remain unnoticed, we feel the necessity for an additional periodical.

The judicious selection of matter for the public journals of the Baptist General Missionary Convention, cannot have failed to be gratifying to the whole denomination. In looking into those prints, we can find nothing that ought to be omitted. We may therefore pretty safely say there is not room in them for accounts of Indian missions.

No doubt, if missionaries to the Indians, were to compile a few numbers of the Magazine, and of some other religious journals, they would increase the number and length of articles relating to the almost friendless people among whom they labor. But this does not argue that the publishers of those prints, ought to depart from the course which has hitherto appeared to them proper.

The face of those prints exhibit evidence as distinguishable as are the features of a man's face, that their authors have strong partialities for Foreign Missions; but they are only such partialities, as men have a right to exercise. When missions are brought to view, whether in a plain historical account, or in a pathetic appeal to the benevolent for help, in men or means, *Indian* missions appear to occupy only a second, a third or a tenth place in the estimation of the writer.

There are many causes which operate to produce this partiality, of some of which we shall take occasion to speak at another time. It is sufficient for our present purpose to discover that such is the fact; and that in this fact is seen the necessity for some other periodical on the subject of missions than has yet appeared.

We do not think that too much attention has been bestowed on Foreign missions; and we should write with a trembling hand, if we thought that by praying for more assistance to Indian missions, the amount of support to the former would be diminished. We do think that too little has been done for the Indians. Of this, we feel so well assured, that we cannot suppose any one will undertake to say that we are mistaken. We are equally confident, that increased efforts in favor of Indian missions, so far from injuring, will promote those in foreign lands, as certainly as the latter are promoted by the Home missionary cause, or by Bible Societies, both of which, it is well known, promote the cause of Foreign Missions.

We shall hardly be accused of having entered upon our present work rashly, when it is understood that we have struggled under the disadvantages which necessarily resulted from a want of information on the part of the public, on the subject of Indian missions, about nineteen years; and that now, in the twentieth year, the evils under consideration are in proportion to the sum of missionary operations generally, greater than they were during the first three or four years of our service. The inconveniencies of which we speak, have been common to all among the Indians.

It will appear in the sequel, that men are more needed than means. The want of the latter, (we mean food and raiment for missionaries,) is often diminished by the industry and economy of the consumers. By their personal efforts, also, means are sometimes obtained from the Government of the U. States, and from benevolent societies and liberal individuals. This want of missionaries in the Indian department, shows a want of something to enlist the sympathies of such

as have a thought of devoting their lives to missionary labors. Such persons, in looking around for a field for future operations, naturally consult the public prints; and their choice is not a little influenced by the apparent interest which the Convention takes in the several missions. Moreover, in the absence of definite information respecting Indian missions, they read glowing accounts of missions to other nations, and pressing calls for laborers, with extended prospects of usefulness. Amidst these justly animating matters, a few poor ignorant Indians, are almost, or entirely forgotten. Seldom do we hear any thing more encouraging in relation to them, than a sigh, or a despairing exclamation—"Poor creatures! They have been very much oppressed, we ought to do them all the good in our power. 'Be ye warmed and be ye filled.'" Here the matter begins and here it ends. Few give themselves the trouble of looking into either the cause or the extent of their sufferings; and generally, conscience is quieted by a kind of *cold consent*, that they may live and get to heaven, if they can do it without our agency. Under these circumstances, it must be expected that there will be but few candidates for missionary service among the Indians.

In bringing before the public this periodical, we arrogate no privilege, nor do we assume a different attitude from that which we have long sustained. If the course which we have pursued in our missionary efforts has not been the best, it has been such as conscience required, and such as our dearest friends in missionary matters approved. To the work of Indian reform, we have consecrated the little all we possess of "time, talent and resources." We have but a piece of a short life remaining—the only life we are to live upon earth—the hand which writes these words, must soon be paralyzed. We have a "long time," in a manner, "holden our peace," partly because we knew that others could, and hoped they would speak, while we, being in the missionary field, might perform labors which they could not; and partly because the labors in which we were employed seemed not to allow of time to enter upon such a work as this.

We suppose that the work will possess some advantages on account of its being issued in the Indian Territory. An account of a transaction is usually better understood when taken at the time and place of the occurrence,—the picture is usually more correct than if it came to us second handed. Moreover, a writer on the scene of action, and especially if he be a missionary, takes and is allowed by the reader, greater liberties in detailing the *little matters* as well as the

great, than those who write at a distance, who feel no interest in the subject, more than that derived from the writings from which they are compiling their own with studied carefulness. It is by becoming acquainted with the small things, such as historians are usually unwilling to give us, or, to which they give a delusive coloring, that we can form a correct idea of a people *at home*.

Statistics will be chiefly such as relate to matters within the Indian Territory; because the tribes generally within the States, and adjacent to our borders, are concentrating their settlements within the Territory. This is the principal field for missionary labor.

The propriety of colonizing the nearer tribes, and of doing it upon this ground, is now generally admitted. Here, under some very important changes of circumstances, which we think encourage the hope of ultimate success—an experiment is to be made in Indian reform. When the effects of our present operations shall have been somewhat developed, new fields of labor may be entered.

The work is issued gratis, because the price of a small pamphlet, appearing only once a year, would be too inconsiderable, to be worth the cost and trouble of collecting it.

* While we have the satisfaction to believe that in the publication of this periodical, we have the hearty acquiescence both of our missionary brethren here, and of our brethren abroad, it is proper to state, that *we alone* are responsible for its appearance, and for its contents.

As a writer, we have no reputation to lose, nor are we in great trouble on account of its being equally certain that none will be acquired. We write for the benefit of more than four millions of our fellow beings, who are incapable of pleading for themselves—who are perishing under evils to which no other people upon earth have been exposed—and evils not at all under their control, but fully under the control of white men. They are the original inhabitants of our country, and as such, have peculiar claims upon us. Their condition, depraved and wretched as it may be, is only what ours would have been had we been placed under similar circumstances. The kind hand of Providence has graciously made us to differ; and in this difference is found a solemn obligation to help them. In the discharge of this obligation, we have among other things, undertaken this work: intending to tell our own story, and to tell it in our own way; and that way shall be such as we believe will most faithfully exhibit the facts of which we treat.

PLAN OF THE INDIAN TERRITORY.

THE country which we denominate the *Indian Territory*, is bounded as follows: Beginning at the source of a small river called Puncak, after a small tribe of Indians of that name, and running down the same eastwardly to Missouri river: thence down Missouri still eastwardly, about one hundred and fifty miles: thence down Missouri southwardly, about two hundred miles, to the western line of the State of Missouri: thence south along said western line, to the N. W. corner of the State of Arkansas: thence southwardly on the western line of Arkansas, about seventy-eight miles to Arkansas river: thence south on the line of Arkansas to Red River: thence up Red River westwardly, to a meridian two hundred miles west: thence northwardly to the beginning. The whole about equal to a tract of six hundred miles long, and two hundred miles wide.

It is proposed to limit the Territory to the distance of two hundred miles west of Arkansas and Missouri; because the country farther west, for the distance of several hundred miles, is uninhabitable on account of the absence of wood.

The above limits have not yet been fixed by the Government of the U. States, but a report favorable to those limits, and a Bill for thus establishing them, have been submitted to the consideration of Congress by the Committee of Indian Affairs of the Senate; and there is little, if any doubt, that Government will decide in favor of that bill.

Upon the propriety of establishing an Indian Territory, the southern boundary of which shall be Red River, and the eastern the States of Arkansas and Missouri and Missouri river, there appears to be great unanimity of sentiment among government men. A Bill to this effect, and similar in its provisions to that before the Senate, has been before the House of Representatives for the last three sessions of Congress. The condition of the tribes within the Territory, and their relation to one another, and to the U. States, are such as daily increase the necessity of civil organization.

The outlines of the plan of organization, are briefly the following, viz: Delegates are to be chosen by the several tribes, to represent them in a general council, once a year, or oftener if necessary. The character of this council will be similar to that of the legislative council of one of our Territories. It will be competent to enact laws of a general nature for the Territory. These laws will take effect after they have been approved by the President of the U. States. Each tribe will enact laws which relate merely to its own

internal concerns: similar to the action of townships, or of city corporations. The tribes thus confederated, will choose a delegate, who must be an Indian, to represent them at the seat of government of the U. States, during each session of Congress; and who will act as agent for his constituents. He will be paid by the U. States, and his compensation will be equal to that of a member of Congress. All civil offices, excepting two, which shall be created in the Territory by this organization, will be filled by Indians, if such be found competent to discharge the duties.

In addition to the security given the tribes of their possessions by treaty stipulations, they may hold their lands by *patents* from the government of the U. States.

CHARACTER AND RESOURCES OF THE INDIAN TERRITORY.

The Territory is not a woodland, but a prairie country; that is to say, there is a much greater amount of prairie than of woodland. By *prairie*, is meant either high or low land naturally destitute of wood. Its fertility is generally first rate, and in its native state, it is covered with grass commonly suitable for the scythe. Towards the western limits of the Territory, commences a short curled grass about five or six inches high, and this kind of grass prevails westward as far as the Rocky Mountains. The existence of this short kind of grass, is not in consequence of poverty of soil. The proportion of first rate soil, is less west of the Territory, than within it, but the short kind of grass prevails on the rich as well as on the poor soil.

The principal defect in this country is the want of timber, and this defect is considerable. Nevertheless, there is wood enough at this time to serve with tolerable convenience, the wants of the present, and of a few succeeding generations. The growth of wood is alone prevented by the fires, which, in consequence of the abundance of dry grass, annually sweep over the prairies. In all prairie countries which have been settled, the growth of timber has been rapid as soon as the grazing of stock, and other causes, have prevented this general burning. *The fertility of the soil within the Indian Territory is such, that when this obstacle shall be removed, the growth of timber will be very rapid; so that if there shall be wood found sufficient for the first settlers, succeeding generations, will feel no greater want.

The country is generally high, undulating and healthy. Water courses, from rivers to rivulets, are sufficiently numerous. On large water-courses, the bottom lands, as in all new countries, are subject to autumnal bilious fevers. But this evil as elsewhere, will diminish in proportion as the exuberance of vegetation on these low grounds, is corrected by settlement. Stone coal and salt water are abundant; and iron and lead ore have been discovered in several places.

Among the advantages peculiar to this location, for the purposes under consideration, are the following:

1st. Here are no counter or clashing claims of organized colonies or states, to render precarious the tenure by which the Indians hold their lands. This is a *new case*. Wherever tribes existed east of the Mississippi river, they were within the chartered limits, first of one of the colonies, and secondly of one of the states or territories. The claims of those states, &c. were in no instance relinquished, but on the contrary, were repeatedly confirmed by the action of the government of the U. States, without a dissenting voice. Therefore, no place east of the Mississippi has been found for the tribes, undisturbed by these claims.—Here, it is otherwise.

2nd. In all places east of the Mississippi, the tribes severally, were liable to be surrounded by white population, a circumstance, which from various and obvious causes, never fails to be ruinous to the Indians. Within the Territory under consideration, this difficulty is in some measure obviated. They may indeed, be crowded beyond the limits of habitable country, but they cannot be surrounded by whites; because the regions west of them cannot be inhabited on account of the scarcity of timber. No Indian village ever existed between the Indian Territory and the Rocky Mountains—a distance of about four hundred miles.

3rd. There is no navigable water-course running from any of our settlements, which have been, or which can be formed, into or through their Territory; and along which, our commerce might be interrupted by their settlements. They will be on an *outer* part of our country, and not in our way in the transaction of any of our business.

4th. The openness of the country, the fertility of the soil, and the abundance of grass, render it peculiarly adapted to the breeding of cattle and sheep, horses and mules—a circumstance which is particularly favorable to a people in the incipient stages of civilization.

PROBABLE ADVANTAGES OF THE ORGANIZATION OF THE INDIAN TERRITORY.

The original Indian method of obtaining subsistence from the spontaneous productions of nature, naturally and necessarily led to anarchy. Civil government could not exist while they were in that state. Each was naturally directed to the place in which he could most easily obtain roots or fruit, game or fish for subsistence. He who was most conspicuous as a parent or as a hunter, was naturally followed by others, and became a chief to his followers. Thus every one did that which was right in his own eyes, without being amenable to any tribunal, and subject to no other law than the custom of retaliation.

This barbarous state with all its miseries, nevertheless, was so far tolerable as to admit of an increase of population. This is evident from the unquestionable fact, that the aborigines could not have been cast upon the American continent by millions, as they were found to exist on the discovery of America by Europeans. But, while the hunter state admitted of an increase of numbers, it was unfavorable to improvement in arts and sciences. Hence, generation succeeded generation without improvement.

The intercourse regulations which Europeans established between themselves and the aborigines, were such as cherished the barbarous habits of the tribes in regard to civil government. They imposed restraints in matters in which they ought to have been free, and left them at full liberty to pursue the way to destruction.—They recognized the chiefs as such, and kept the Indians in separate bands and tribes, and in general, fostered in these respects their native habits. Whilst the nature of those intercourse laws, perpetuated those peculiarities in savage life which had always prevented them from rising above a state of barbarism, it deprived the savage state of that which had rendered it tolerable. The advantages of hunting, &c. were diminished, while they were still kept destitute of law and social order. Their condition therefore, has been rendered insupportable by the policy of their European conquerors; and under it, they have never failed to decline.

Now, let us suppose ourselves placed under similar circumstances. Destroy the constitution of the U. States, and then abolish the laws of the several states until every vestige of civil government ceased to exist, and what would our condition soon be? We are now far advanced in the arts of life, in science and in religion, but with all our knowl-

edge of that which is useful and good, and with the bible in our hands, a few years would reduce us to a state of wretchedness, not exceeded by that of our Indians. Without any civil connexion with one another, without any regular organization of society, could we expect that men would be industrious, economical and virtuous? Would they encourage schools? Could they be induced to attend regularly on the means of religious instruction? Could we successfully preach the gospel to them? All must answer in the negative.

This has been the condition of those unfortunate tribes, with which the whites have come in contact. Hence the rapid diminution of their numbers, and the little success that has followed our efforts for their improvement in the arts of living; and for their conversion to godliness.

Shall we be told that civilization is one thing, and christianity is another? and that the former is not essential to the latter? We admit it, as it may apply to an individual, but we positively deny it as it relates to a people—a nation. To make ourselves better understood, we say, the gospel may be preached to an uncivilized Indian, he may *believe* and get to heaven—others may do the same. But, leave his tribe, including the converts, without civil government—without law; and we say without fear of contradiction, that we have no reason to hope that the gospel will prevail among them. All abstract reasoning, to the contrary of ours, is at once refuted by applying the case to ourselves.

We do not mean that we are to teach the Indians the science of civil government, before we preach to them repentance and faith in the Lord Jesus. But we do mean, that if we teach them *all* the doctrines of the bible, we do necessarily teach them the necessity of civil government. If then, while we preach to them that men should repent, we (the people of the U. States.) hold them by our policy in a state of anarchy, destitute of law, we are doing only a part of our duty; we are not only omitting a part of our duty, but we are protracting a positive error, fraught with ruin to the Indians. Spiritual truth may reach, and renovate the hearts of a few, but as a people, they must be expected to become more and more ungodly. Ignorance, indolence and vice, cannot be corrected in a tribe or nation of people, even when in possession of the Bible, if those injunctions of the sacred volume, should be overlooked, which require submission to law, order in society, industry in the arts of life; and literature, which is essential even to the reading of the bible.

We shall have occasion to touch upon this subject in a subsequent article. We have made the above remarks for the purpose of intimating that a favorable change may be hoped for from the civil organization of the Indian Territory. Here, we may expect that all the evils, both temporal and spiritual, which can afflict a people, because they are destitute of law, destitute of the bonds of society under some name, will be remedied.

Here, those people will not only be placed under a form of government, for the security of property and privileges, for the encouragement of industry, of learning, and of virtue in general, but they will become a component part of a civilized nation. Ignorance and crime will receive their just punishment; and industry, virtue and talent, their merited reward.

It is not the business of benevolent societies, or of their missionaries, to organize the detached tribes under the influence of law. This is alone the province of the government of the U. States. But this organization, we say, is essential to the future religious prosperity of this people.—We therefore anticipate the happiest results to the faithful missionary of the cross, from this civil organization. Here, the missionary will find himself situated among a people, whose circumstances are similar to those of most new settlements of our own citizens, on our frontiers. Matters generally, will be in an incipient, though improving state.

This is the commencement of a new, and certainly of a righteous policy with the Indians. It holds out inducements to enter upon missionary labors among them, that have never before been realized. Hitherto, missionaries have labored among people, who from necessity, were retrograding.—Who in the very nature of things, could not possibly live under their circumstances. The missionary who located among thousands, soon found them reduced to hundreds, or less; and the diminution of their numbers, was the sure index of degenerating morals. Here, it will be happily different. The number of people will be increasing; the foundations of society having been laid, it will be growing better instead of worse.

Our government is the agent in the performance of this work, but our God, we fully believe, is its author and conductor. No mortal honors will be more enviable, than those which await such officers of government, as will have pushed forward these measures. The revolution which freed the Anglo-Americans—the *second* race that occupied this fertile land, from inauspicious circumstances, under which indeed

they might have lived, but would have lived enthralled with many perplexing inconveniencies, has been followed with "joy and gladness," general prosperity, apostolic revivals of religion; and unheard of improvements in the arts and comforts of life.—The *first*—the original race of American men, yet lie oppressed by peculiar disabilities and perplexities, under which they *cannot live*—under which they *are perishing*. Their condition is manifold worse than ours ever was. In proportion to the depths of misery and hopelessness, into which they had sunk, will be the delight that will follow their deliverance; and the names of those, who in the halls of legislation, or the executive departments, shall have aided in effecting this *second revolution*, bloodless and humane in all its bearings, will deservedly live in the grateful recollections of the virtuous, as long as the history of America shall last.



SOME ACCOUNT OF THE EFFORTS OF THE BENEVOLENT, TO PROMOTE THE DESIGN OF COLONIZING THE INDIANS.

Among those who, from religious motives, have offered assistance to the Indians, have been some who were fully convinced, that without colonization—without civil government—without law, they must perish; that notwithstanding missionaries should constantly labor among them, they would nevertheless, continue to decrease in numbers, under increasing wretchedness and vice. These conclusions were sustained by the experience of about two hundred years of benevolent effort, in behalf of the eastern tribes. The hopeful beginnings of Elliott Brainard and others, soon disappeared. Their converts got to heaven, but our business is with those upon earth; and let us enquire what was the condition of the congregations of those faithful missionaries, a few years after their decease? Wretched, depraved and perishing! Missionaries have labored for the N. England and N. York Indians, from that time to the present, and notwithstanding these efforts, those tribes have been constantly sinking deeper in degeneracy and wretchedness; and pining away to nothing. Those ministers have been instrumental in converting a few, but taking them as a people, their condition has been constantly becoming more and more deplorable.

For a while there was something more hopeful in relation to such of the southern tribes as had been less crowded by

white population. These tribes in the south which had been hemmed in by the whites, such as the Nottawa, Pamunkee, Nansamond, and Gurgaskin tribes in Virginia, the Catawba in Carolina &c. melted away amidst depravity and wretchedness, like their kindred tribes of the northern states. But the Cherokees, Choctaws, Chickasaws and Creeks, consisting of a considerable population, say upwards of seven y thousand, and holding possession of a large tract of country, for many years manifested an increasing spirit of improvement. This improvement of condition, let it be observed, was *not* originated by missionary labors, nor did it receive any perceivable aid from missionary operations for the space of twenty or thirty years after its commencement; that is, not until about the year 1817.

In time of the revolutionary struggle in our country, there were some who adhered to the British interest, in consequence of which, they were compelled to flee from their country in Georgia and the Carolinas, and to take refuge among the neighboring Indian tribes. Some of these men held much property, and acquired great influence among the Indians. In many instances, they gave their children, by Indian mothers, an English education. Many of those refugees, or their descendants, figured as leaders in the wars between the U. States and those tribes, which followed the declaration of Independence. Among our state papers, are to be seen numerous letters to officers of our army and government, written by the hands of some of those half-breed Indian leaders; in which correspondence, they have done themselves great credit as statesmen, and men of sound judgment, united to carefulness and cunning. They take up in their own behalf, the plea of the colonists against the mother country, and use the same arguments to prove that the Indians are a free and independent people—that their rights, their jurisdiction, and their sovereignty, ought not to be invaded; and declaring that they will contend for their rights as the colonies had contended for theirs.

By means of such men, at this early period, a tone was given to those southern tribes, favorable to the establishment of law for the security of natural rights, and to the encouragement of industry. The first principles of human prosperity, to wit, civil order, or law, being introduced, and the tribes being in a situation to feel something of national character, they went on improving.

By these improvements, great facilities were afforded to missions, which were subsequently established among them. The missionaries were not placed among a people who were

in a savage state, but who were far advanced in civilization. They owned thousands of cattle, sheep and hogs. Many of them had large farms and good houses. They owned wagons and plows, spinning wheels and looms. Many were slave-holders. Some kept taverns, and attended farms on the public highways; some were merchants, &c. Many, it is true, were poor; yet the state of things generally, was such, that the situation of the missionary resembled a residence in a new country settling by white people. The missionaries did well, and after their settlement in the country, encouraged industry, as well as learning and religion. But the improved condition of these people, is not attributable to missionary labors, but to the establishment of civil order, produced by causes to which we have alluded.

Had those Indians been located where they could have remained undisturbed, all would have been well. This, unfortunately, was not the case; and it was early perceived by some who labored in the work of Indian reform, that as the northern and middle states, agreeably to the common consent of the United States, had controlled the Indians that had been within their chartered limits generally; and had either *ridden* their territory of them altogether, or had circumscribed them to such bounds, and subjected them to such regulations as they chose; so the southern states might be expected to do, in relation to the natives within their several limits. Such a course was in accordance with what had been the established policy of the country, from the time that Europeans had made their first settlements in it; and, whether right or wrong, it was not to be expected that an exception should now occur, in relation to the southern states, to what had been an invariable practice among all of European extraction in America, for more than three hundred years. Nothing in future, could have appeared more certain for twenty years past, than that those southern tribes would either be obliged to change places, as most of the more northern tribes had done, or, like those that remained, become subject to a state of things, fraught with greater mischief than removal.

In view of the whole case, it appeared evident that an asylum must be found for such Indians as were near us, on undisputed ground—that they must become embodied, so that they could feel something of the spirit of nationality; that they must be brought under the influence of law; and that in their new and permanent location, the radical principles of society must be established among them. What we now term the Indian Territory, was unincumbered by

those embarrassing state claims to which we have alluded; and its location and resources, were also discovered to be favorable to the design of an asylum for those scattered tribes. Hence, as early as June, 1823, efforts were commenced for the promotion of the design of securing to them, in this place, a permanent residence, and a form of civil government; and of constituting them citizens of the U. States. These efforts have been constantly persevered in up to the present time.

In the winter of 1823-4, the Board of Managers of the Baptist General Convention, appointed a committee to wait on the President of the U. States, Mr. Monroe, and on the Secretary of War, Mr. Calhoun, to respectfully make known to them, the views of the Board, and to solicit for them a favorable consideration.

Subsequently, the plan was more than once adopted by the Convention: twice the Board presented memorials to Congress in favor of it; and frequent prints in pamphlet form and otherwise, were published from the pen of one of their missionaries, designed to promote the same end.

In June, 1826, the missionary alluded to above, was appointed "agent" for the Board, to make an examination of the country which has since acquired the appellation of the Indian Territory, with a view of ascertaining whether its resources were adequate to the purposes of an Indian colony, or Territory. But it was not until 1828, that this examination actually commenced. Having received an appointment from government to accompany delegations from the Putawatomes, Ottawas, Chickasaws, Choctaws and Creeks, he spent about six months in the Indian country.

Since that period, the Indian Territory has been the field of his labors; and, in addition to the common labors of a missionary, he has had the satisfaction to be employed by government to examine the resources of the country, and to survey and mark boundaries to some extent, for Choctaws, Cherokees, Creeks, Senecas, Osages, Weas and Piankashas, Peorias and Kaskaskias, Ottawas, Shawanoes, Delawares, Kauzaus, and Kickapoos.

It cannot be otherwise than a source of much satisfaction to those who have labored in their appropriate spheres to promote the permanent and auspicious location of the tribes in the country under consideration, to be able to hope that their wishes will soon be consummated.

INDIANS WITHIN THE TERRITORY.

THE following tribes, or portions of them, are already within the Indian Territory, viz: of indigenous tribes, the Puncah, Pawnee, Omaha, Otoe, Kauzau, and the Osage.— Emigrant tribes, the Kickapoo, Putawatomie, Delaware, Shawanoe, Wea and Piankasha, Peoria and Kaskaskias, Ottawa, Seneca, Quapaw, Creek, Cherokee, and the Choc-taw.

The whole number of souls is about sixty-six thousand. Having increased upwards of eighteen thousand, in the course of about twelve months. The increase of population is expected to be very great for a few years to come.

NEW SYSTEM OF WRITING.

To each Indian language, and to each dialect of language, belong peculiar sounds, which cannot be obtained by the use of the English alphabet. To designate syllables which could not be spelt, or sounds which could not be obtained by the ordinary use of letters, writers who would write intelligibly, have been compelled to introduce arbitrary characters, each according to his fancy. It can easily be perceived, that serious inconveniences attend this course of things.

Mr. Guess, a Cherokee, had discovered, that the language of his tribe, could be written with about eighty syllabic characters. Guess' plan was tried in relation to some other languages, and found to be inapplicable, because characters would be multiplied beyond the bounds of convenience.

To remedy the evils which attended the ordinary methods of writing Indian, and to avoid the complexity attending the universal application of Guess' system, the idea suggested itself to Mr. Jotham Meeker, then a missionary at the Sault de St. Marie, of using characters to designate, not syllables, but certain positions of the organs of speech. By the addition of this third principle, to so much of the two former, as were apparently necessary, he discovered that much would be gained.

Subsequently, Mr. Meeker became located at the Shawanoe mission house, where, by himself and fellow missionaries, the scheme which was first thought of for the purpose of

supplying defects in other modes of writing, was carried out and successfully applied.*

In the New System, spelling is rendered entirely unnecessary; and the tedious process is avoided of familiarizing the memory with certain names of characters, [letters] and then recollecting that after combining these names, an arbitrary sound [syllable] must be uttered. This sound, unmeaning in itself, must be borne in mind, until by a similar process, a second, third, or fourth be obtained; and then these arbitrary sounds must be combined to make a *word*. With an unlettered Indian, whose thoughts have never been disciplined upon any matter, the study of orthography is exceedingly irksome, especially in a language which he does not understand. Nothing can be further from his habits, than to strain his thoughts to acquire a knowledge of something like the art of *causing a paper to talk*, when he is unprepared to appreciate the result.

On the new system, every sound is indicated by a character, [letter] which in Indian languages, are usually about eight or ten, the greater part of which, but not all, are vowel sounds. The other characters [letters] merely indicate the position of the organs of speech, preceding or following these sounds, by which the beginning or ending of sounds is modified. This modification, as we easily perceive, except in simple vowel sounds, is necessary to the articulation of a syllable.

Not more than twenty-three characters have yet been found necessary in writing any Indian language. A knowledge of the use of these can be acquired by the learner in as short a time, as he can learn the names of the letters of the English alphabet. As soon as he has learned the use of the characters, he is capable of reading; because, by placing the organs of speech, as indicated by the characters severally as they occur, and uttering a sound, as is in like manner denoted by a character, he necessarily expresses a word. Speech consists alone of this simple process. It is the excellence of the new system, that it is the natural painting of speech on paper, by characters which never vary their uses, unincumbered by every thing complex in the art of reading.

The common English types are used, to save the expense of founding others; and chiefly, because one who knows the

*For further evidence of the utility of the New System, as demonstrated by its application, the reader is referred to those articles under the general head of "Missions," which relate to the Shawanoes, Delawares, and Putawatomics.

use of those letters can learn to read with them on the New System, with the greater facility.

A person capable of reading any language, written upon the principles of orthography, can, in the course of an *hour*, learn to read a book in any Indian language, so as to be well understood by one acquainted with that language: therefore, writings on the new system, can be used by all who are capable of reading any book. An Indian who never knew the use of a letter, can learn to read his own language in the course of a few days; that is, he can learn to read in the same time, that it would require him to learn the names of from sixteen to twenty-three letters of the English alphabet. Many instances have occurred, in which adult Indians, ignorant of letters, have learned to read their own language upon this system, by merely occasionally falling in company with some of their people who had learned to read, and receiving a little instruction from them.

In the developement of the New System, is recognized the dawn of brightening days for the obscure aborigines; and animating prospects rapidly widening, commensurate with their country and their condition. By it, some of the more formidable obstacles to Indian reform, are, in a great measure, obviated. With the aid of an interpreter, one may write in a language which he does not understand. He may write a portion of scripture, a religious tract, or other useful writing; and can teach the natives to read and to *write* it also. The facility with which a knowledge of reading is acquired, would enable a teacher, who could mingle with a tribe even in their rudest condition, to introduce the art of reading, and circulate his tracts. For example, if the two missionaries, who have mingled with the Pawnees for about two years past; and who have accompanied them in their hunting migrations, spoken of on page 22 had, previous to their setting out, furnished themselves with a few thousand tracts, hundreds of those half naked Pawnees, might at this time have been capable of reading them. By the introduction of such tracts, those missionaries would not have been hindered, but would have been aided in the acquisition of the Pawnee language. Here would have been immediate usefulness. While they were preparing themselves for greater usefulness in future, they would have been sowing *precious* seeds, and even while sowing, would have been reaping some fruit of their labors. Instead of this, the Pawnees are *as they were*; and the chief that has been accomplished by the assiduous efforts, and noble self denial of those wor-

thy brethren, is the knowledge which they have acquired of Indian language and habits.

Could there be found a competent number of devoted Christians, as zealous for the salvation of the Indians, as traders are for their peltries and furs, bidding defiance to hunger and fatigue, to the perpetual snows of the Rocky Mountains, or the frosts of the higher latitudes, and penetrating to the remotest hordes of these miserable mortals; the arts of reading and writing could be rapidly introduced among every tribe in the vast wilderness which they inhabit. Even the most rude could, in a few days, as they would occasionally rest from pursuing the game, or from the fatigue of digging roots for subsistence, learn to read in their own language, in which they were born, the wonderful works of God." What astonishing facilities would be afforded to such as in future would do these people good, by the previous introduction of the arts of reading and writing! To give an outline of the happy results which might be anticipated from such a course, would require more than another number of our pamphlet; to the reader, common sense, and common observation can tell the story, the interest of which, could only be equalled by its length.

For twenty years, we have been required by our situation to notice the "signs of the times" in relation to this afflicted race of men, and notwithstanding the calamities under which they have been suffering, like Elijah's servant, we have fancied that we saw the hand of deliverance, rising even out of the great "deep" of their afflictions. Among the indications of Divine Providence, that He who dwells in Heaven "had seen their afflictions and come down for their deliverance," the invention of the New System of writing is, to us, not the least remarkable.

The New System is applicable to any language, but more advantageously to some than to others. It is hoped that through the Baptist Board of Missions, and other missionary societies, such hints will reach missionaries in other countries, who may happen to labor among people destitute of a written language, as will induce them to make an experiment of this system.

We also solicit for it the serious consideration of such as have charge of the instruction of the deaf and dumb, and of the blind.

MISSIONS.

In speaking of missions, we shall begin with the tribe farthest north and follow them southward geographically.

PUNCAHS.

• This is a small tribe of about eight hundred souls, residing about the mouth of the river that bears their name, on the northern extremity of the Indian Territory. They are in their native unimproved condition. They have never had a missionary among them. They ought soon to be supplied with one.

OMAHAS.

The tribe of the Omahas consists of about one thousand four hundred souls. Their country lies on Missouri river. The U. States government has encouraged them to settle in a place selected for them, suitable for cultivation, on the bank of Missouri, about one hundred miles above the mouth of the Platte.

These people may be said to be in their native, unimproved state. On some occasions, in council, some of their Chiefs have manifested a sound judgment on the subject of schools, agriculture, &c. They will no doubt be gratified with the establishment of a mission among them, with which schools shall be connected.

There are treaty provisions, which, if judiciously applied, would be of great benefit to the Omahas; and would consequently facilitate the labors of missionaries among them, viz: 1st. An annuity of \$500 a year for ten successive years, and longer if the President of the U. States shall think proper, to be paid them in agricultural implements. 2nd. A Blacksmith and the necessary tools, are to be furnished them the same length of time. The Blacksmith is already at work for them. 3rd. The sum of \$500, for the term of ten years, is to be applied to the education of their children.

With these encouragements on the part of the U. S. government, with the prospect of their locating upon a suitable place for agriculture, and with the design of following that employment, in lieu of their former hunting habits, and with their favorable disposition towards missions and schools; the prospect for missionary usefulness among them is very inviting.

In the autumn of 1833, the Baptist Board commenced a

mission at the then seat of the U. S. Agency, a little way above the Platte, and on the borders of the Omaha country. This mission, when it was first originated, had reference to the Omahas, the Otoes, and the Pawnees, but the choice of the missionary, Mr. Merrill, has led him to direct his labors exclusively to the Otoes.

In 1834, a person who proposed to become a missionary to the Omahas under the patronage of the Board, was recommended to the proper officers of government, and received the appointment of teacher according to the treaty provision noticed above. This person afterwards declined entering upon missionary labors; upon which, Rev. Chandler Curtis, who was temporarily among the Cherokees, was recommended to fill the place of teacher, and has received the appointment. Early in November of the present year, he left the Shawanoe mission house for the Omahas. The Board has made an appropriation of \$1000, for the erection of mission buildings. Mr. C. is about forty years of age, has been a missionary between one and two years, and since he was directed to the Omahas, has been married to Miss Mary Ann Colburn, who was at the time, a missionary among the Creeks of Arkansas.

An associate for Mr. Curtis is *much needed*, and to this pressing call for a missionary, we would solicit the attention of those who would help the Indians. An ordained minister would be desirable, but qualifications for preaching would by no means be indispensable. Among these rude people, who have seldom, if ever, heard of Jesus, we can hardly expect to preach regular sermons; and therefore, a pious person who could pray in public, and talk about salvation through the blessed Lord Jesus, as most praying persons can, would probably be as useful in winning souls to the Redeemer, as would be an ordained minister.

The station will be about two hundred and eighty miles from white settlements. Some supplies can be obtained by conveyance on the Missouri river. Cattle, swine, &c. for the station, can be driven by land, and the missionaries will find it most convenient and economical to keep some live stock, and to raise some bread stuff.

PAWNEES. • •

The country of the Pawnees is west of the Omahas, back from the Missouri river, and mostly on the north side of the Platte. They are nominally divided into four bands, but they generally act together as one people. Their villages

are on the Platte river and its waters, from about ninety to about one hundred and fifty miles west of Missouri river.

Like the Puncas and Omahas, they are unimproved, and like them all live in villages; own neither cattle, sheep, nor swine, neither waggon nor plow; manufacture no cloth; never enclose their lands with rail fence. They dress in skins taken in the chase, except as they purchase some clothes of white traders. They cultivate, without a plow, some corn and other vegetables. Their houses consist of poles fastened in the earth, with the upper ends inclined towards each other, around which skins of animals, or mats of flags are fastened. The earth is the floor. Some of their huts cost more labor. The floor is sunk a foot or two beneath the surface of the earth, and a circular wall of earth, in the shape of a cone, is sustained by wooden pillars within.

Their villages are frequently evacuated for a season, while they hunt the buffaloe, or seek for grazing for their horses. On hunting excursions they go in large bodies, consisting of men, women and children.*

The Pawnees are estimated at about ten thousand souls. In 1831, many hundreds of them perished with the small pox.

Two Presbyterian missionaries have been among them about two years, and more recently, a third has joined them. These men have employed their time chiefly in acquiring the Pawnee language. With noble self denial, they have mingled with the Indians and accompanied them on their hunting excursions.

Upwards of ten years ago, the Baptist Board of Missions undertook to establish a mission among the Pawnees. The plan was to take to that country some who had received education, and had been taught the arts of living at the mission on Lake Michigan, and such others as might choose to accompany them, and form a settlement of improved Indians adjacent to the Pawnees. It was contemplated to make the settlement on the Elkhorn river. For want of missionaries the design has not been accomplished, but it has never been abandoned, so far as relates to the establishment of a mission there.

As our Presbyterian brethren are on the ground, the establishment of a mission for one band only, seems to be pressingly demanded of the Baptists at the present time.

At a station among this people, two missionaries would be

*This account of the condition of the Pawnees will apply with equal propriety to the Puncas and Omahas.

almost indispensable. The station would be on the north side of the Platte river, upwards of a hundred miles west of Missouri river. The Platte is not navigated by boats, by which supplies could be carried to the station. There would be an over land transportation from a station of which we shall speak presently, near the mouth of the Platte. But, as in the case of the Omahas, the missionaries would find it convenient to keep cattle and swine, and to raise wheat and Indian corn.

Here also, the labors of the missionaries would be greatly facilitated by some excellent treaty provisions, which have been made by our government. By the 1st, the U. States are to pay to the Pawnees annually for five years, two thousand dollars' worth of agricultural implements; and this annuity is to be continued as much longer than five years as the President of the U. S. shall deem expedient. The 2nd, provides that one thousand dollars, in oxen and other live stock, shall be delivered to them whenever the President shall believe that they are prepared to profit by them. The 3rd provides, that two thousand dollars per annum for ten years, be expended in support of two smitheries, with two blacksmiths in each, together with iron, steel &c. The 4th requires that four grist mills, to operate by horse power, be erected for them. The 5th provides for four farmers, to aid them in agriculture for the term of five years. The 6th directs that the sum of one thousand dollars a year for ten years, be applied to the establishment and support of schools.

It is hoped that the prospects of usefulness at this place will be duly appreciated; that the early attempts of the Board to establish a mission here will be borne in mind, and that the place will not long remain unoccupied.

OTOES.

The country of the Otoes lies chiefly below, and adjoining Platte river, and extending from Missouri river west. They own a small tract in the forks of Missouri and Platte. On this latter tract, in obedience to the counsel of government, the tribe has commenced settling with the view of entering upon agricultural pursuits. The tribe consists of about one thousand six hundred souls, and is in a condition similar to those already described.

In Oct. 1833, under the direction of the Bap. Board of Missions, Rev. Moses Merrill commenced missionary labors for this tribe. For some time he resided at the then seat of

the agency on the bank of Missouri. Subsequently he erected buildings which he has been occupying for some time on the north bank of the Platte, six or eight miles west of Missouri, and on the ground on which the Indians are locating.

Mr. Merrill is about thirty-four years of age, has a wife and two children; and has been under appointment of the Board as missionary about four years. He was first located at Sant de St. Marie, between Lakes Superior and Huron.

Miss Cynthia Brown was associated with Mrs. Merrill in missionary labors, until recently, when she was married to a gentleman employed in the Indian department, but not a missionary. How far this circumstance will affect her relation to missionary matters has yet to be decided.

Much of the time since Mr. Merrill has been on the ground they have had a small school of Indian children. The unsettled state of the Indians, and the time that has been required to secure and improve the present eligible site of the mission, has occasioned less to be done in regard to the more desirable work of a missionary, than would otherwise have been the case. Hindrances would have been fewer if Mr. Merrill could have enjoyed the aid of an associate missionary. What might be termed the secular part of his business, has been too great for one to perform. It is hoped that a devoted fellow laborer will early come forward to his relief.

With regard to prospects of usefulness, it is sufficient for us to say, that while the Pawnees, Omahas, and Otoes were all three under consideration, Mr. Merrill made choice of the latter as a people for his charge.

For the Otoes, also, there are treaty provisions which will be greatly to their advantage, and consequently will promote the design of missionary labors. They are entitled to two blacksmiths. Five hundred dollars' worth of implements of agriculture are to be furnished them annually, until the year 1850. A flouring mill, to operate by horse power, is to be erected for them. They are to have one thousand dollars' worth of live stock. Two men are to be furnished them, to aid them in their agricultural labors, for the term of five years, and longer if the President of the U. S. shall so direct. 130 acres of prairie land has already been fenced and plowed for them. A treaty in 1830 provided an annuity of five hundred dollars, for ten years, for the education of their children; and a subsequent treaty stipulates for five hundred dollars a year more for five years, and longer if the President shall so direct, to be applied to purposes of education.

Under the latter provision for education, Mr. Merrill, having been recommended to the proper authorities, has been appointed teacher for the Otoes. This appointment will be of great advantage to the mission, because it will diminish the demands on the Board for support, four or five hundred dollars a year, and because it will furnish the missionary or missionaries, more favorable opportunities of doing good in every department of labor.*

• KICKAPOOS.

The Kickapoos are located on the Missouri river, about one hundred and sixty miles below, and a little south of S. E. of the Otoes, and from three to seven miles above Fort Leavenworth. They number between six and seven hundred souls.

They have made some advances in civilization. They have some log buildings, some of bark; some rail fences, a few cattle and hogs, &c. They cultivate Indian corn and vegetables, so as to enjoy a tolerable supply, though their corn is not commonly made into bread, but is boiled after being divested of the hull in a mortar, or by immersing it in heated ley. They are so far improved, that their principal dependence for subsistence is on their industry at home, and not on the chase.

The four tribes previously described live in villages, and when they go on hunting excursions move in large bodies, so that a village is formed wherever they pitch their tents.—The Kickapoos have settled pretty closely together, but it would seem that they had a greater regard for a country, than a village life.

Government has erected for them a saw and grist mill, a house of worship and a school house, and some other buildings attached thereto. A smithery with two blacksmiths has been furnished them; and four thousand dollars for labor and improvements on their land, has been provided by treaty. Also, five hundred dollars a year for the term of ten years, are provided for education purposes. The office

*A missionary ought not to accept of any appointment from government unless the service it required be in accordance with his duties as a missionary, or rather, unless his missionary labors would be made more useful by such appointment. He who would depart from this rule, would forfeit his claims on the patronage of the Board. But the acceptance of a commission from government, in accordance with this rule, could not disturb the connexion which previously existed between him and the Board, nor would the relation be affected in any other way, than, so far as his salary from government would meet his pecuniary wants, or those of the mission, the Board would not expect to be called on for assistance.

of teacher, by virtue of the latter provision, is held by a Methodist missionary, who, with his wife, occupies the only Protestant mission among them.

The Roman Catholics are erecting missionary buildings among the Kickapoos. Two priests are commonly at their residence within the Kickapoo settlements.

About one half of this tribe are followers in religious matters, of a native teacher, who claims originality in his system of worship. About four hundred Putawatomes live with the Kickapoos, the greater part of whom are also followers of the same religious leader, who is usually denominated "*The Prophet*."

About the time of the settlement of the Kickapoos in their present location, the Baptists thought of establishing a mission among them. They were led to this design chiefly by some favorable impressions which they understood had been made on the minds of some of them through the instrumentality of the Carey mission in Michigan, when the Kickapoos resided west of that station in Illinois. After their arrival in this country, three of the missionaries visited them several times, one of whom it was designed should settle among them, if the opening should appear inviting. This design was afterwards abandoned. 1st. Because the number of Kickapoos was small. 2nd. Because our Methodist brethren were resolved on establishing a mission there; and 3rd. Because the missionary for the station retired from missionary labors, and we had none to supply his place.

PUTAWATOMIES.

We mention the Putawatomes in this place because we find upwards of four hundred of them in the Kickapoo country. These, together with the residue of the tribe are unsettled. About fifteen hundred are on the N. E. side of Missouri river, ten or twenty miles from the Kickapoos.—Others of the tribe now in the state of Indiana, are expected soon to emigrate to this country.

By a treaty in 1833, a country on the N. E. side of Missouri river, and pretty high up, was assigned them, which, when they came to see, they disliked. Government has given them permission to select another, and it is expected that they will prefer settling *within* the Indian Territory.

After the operations of the Carey mission among the Putawatomes in Michigan, were virtually suspended, the missionaries who had belonged to that station, entered upon labors for other tribes, excepting Mr. Robert Simerwell,

who was left to maintain our connexion with that tribe. The mission was not relinquished, but labors were merely suspended until the Indians should become settled, and the usual missionary labors could be resumed. When the Putawatomes began to come to this country, Mr. Simerwell came also. His family resides in the Shawanoe mission buildings, while he spends a considerable portion of his time among the Putawatomes. He has compiled two small books and some additional hymns in Putawatomie, upon the new system, which have been printed; and he has taught some of them to read, among whom is a Chief, whose age obliges him to use spectacles, and who, till lately, knew not a letter. It is expected that in the course of a few months the Putawatomes will become permanently settled. Mr. Simerwell will then locate among them without delay. When he does so, it will be exceedingly desirable that another missionary be associated with him.—He cannot do much alone. It is hoped that a recollection of the flourishing condition of this mission before it was interrupted by the causes which occasioned both the mission and the Indians to leave Michigan, will present a strong inducement to benevolent brethren to come forward to strengthen this station.

Government has promised to aid those Indians in procuring the comforts of life, and as they become freed from the pinchings of want, they will acquire opportunity to attend on the means of religious and literary instruction. The sum of one hundred and fifty thousand dollars is to be applied to the erection of mills, farm houses, Indian houses, and blacksmith shops; for agricultural implements and improvements; for live stock; for the support of such Physicians, Millers, Farmers, Blacksmiths, and other mechanics, as the President of the U. States shall think proper to appoint; and seventy thousand dollars are appropriated for purposes of education.

Mr. Simerwell is about forty years of age. He was appointed a missionary of the Bap. Board in 1824. He joined the Carey station in Michigan, and was afterwards married to Miss Fanny Goodridge, who had joined that mission a few months previously to the arrival of Mr. S. They have four children.

KAUZAUS. •

The Kauzaus are on the river of the same name. Their lands commence sixty miles west of the State of Missouri, and their settlements about eighty miles. The tribe con-

sists of about sixteen or seventeen hundred souls. Like other rude tribes, they huddle together in villages. Their condition is similar to that of the Pawnees and Omahas.

A treaty stipulation provides for the application of six hundred dollars a year, to aid them in the business of agriculture. The proceeds of the sale of 23040 acres of land within the State of Missouri, are to be applied to the purpose of educating their children. Ten thousand five hundred and seventy-one dollars' worth of this land has been sold, and the money is in the U. S. treasury.

About the year 1830, the Roman Catholics attempted to establish a mission among the Kauzaus. A priest remained some time on the ground, selected a place for building, &c. but the undertaking was afterwards relinquished.

About the same time, the Baptists conceived the design of establishing a mission there, and entered upon the preliminaries, with a favorable prospect of success, but in looking around for a missionary, none was found to occupy the station. On this account, and this alone, the Baptists have done nothing for this wretched tribe.

In 1830, the Methodists also, undertook a mission among this tribe, and have persevered in the design, though little has been done. Recently, buildings have been erected, in which a missionary and his wife are located.

While we indulge kind feelings towards our Methodist brethren, and most heartily wish them success, we think that the Baptists ought to carry out their original design, and form a mission establishment there, and to do it *without delay*. There is ample room for them.—The miseries of these poor Indians make strong appeals to their sympathies; and the prospect of doing much good, relying on the blessing of God, is very inviting. The case would require the united efforts of two missionaries.

DELAWARES.

The Delawares within the Territory number about eight hundred and fifty souls. They are located in the forks of Missouri and Kauzau rivers. They are more civilized than the Kickapoos. Their dwellings are commonly neat hewed log cabins; their fields are enclosed with rail fences. They own a considerable number of cattle and hogs, farming utensils, &c. They rely almost wholly on their industry for subsistence, and have generally a comfortable supply of food. They do not manufacture any kind of cloth.

The U. States have furnished them with a smithery with two

blacksmiths; have erected for them a saw and grist mill; have fenced and plowed for them between one and two hundred acres of land; have erected a school house and some other buildings attached thereto; and have furnished them, within the last two years, with two thousand dollars' worth of cattle. There is a treaty provision, which requires that the proceeds of the sale of 23040 acres of good land within the State of Missouri, worth \$28800, shall be applied to purposes of education.

The Methodists have a missionary establishment within the tribe, occupied by one missionary and his wife, with which is connected a school.

The Baptist mission for this tribe was commenced in 1832. It is connected with the Shawanoe mission, and is under the superintendence of Rev. Johnston Lykins, who resides among the Shawanoes. Two small comfortable log dwellings, and some smaller buildings have been erected, sufficient for the accomodation, with tolerable convenience, of two small families; also, a good school house. The school and other matters of the establishment are immediately in charge of Mr. I. D. Blanchard, who occupies the premises. He is about twenty-six years of age, has resided among the Delawares about five years. In 1835, he was married to Miss Mary Walton, who had labored as a missionary at the Thomas station, among the Ottawas in Michigan, but on account of ill health had suspended her labors for a short time. Miss Sylvia Case is associated with Mrs. Blanchard in missionary labors.

Mr. Blanchard has acquired a pretty thorough knowledge of the Delaware language, has compiled and had printed upon the new system, three small books in the Delaware language, and a fourth has been commenced.

Forty-five Delawares, mostly adults, have become readers of their own language, and others are learning. A school in English, on the mission premises has been commenced. Various circumstances, particularly the pressure of other business, has occasioned a suspension of the school. It is expected that its operations will be resumed in a short time. One adult has recently become hopefully pious, and has been baptized.

For some months, a native member of the church, who appeared to be ardently pious, and desirous to do good to his countrymen, has been encouraged to make visits among them for religious conversation &c. He has been zealous in sustaining a Sunday school, and other religious exercises. He has been assisted by one of the

The Board having become acquainted with his case, has resolved to encourage him to persevere in his labors.

The location of this mission, the disposition of the Indians, and the circumstances generally by which it is surrounded are very promising. One missionary alone, at a station among uncivilized Indians, cannot perform much; there should never be less than two. At all times, one male missionary should be at the establishment, attending to the school, and to calls that cannot be overlooked without great hindrance to usefulness. There is also, almost daily, occasion for one to go abroad, to obtain supplies, and to mingle with the neighboring Indians for the purpose of cultivating an acquaintance with them, encouraging them to attend on religious worship, and to converse with them on the subject of religion wherever they can be found. It is exceedingly difficult, and requires a long time to introduce among them the custom of regular attendance on the means of religious instruction. Two missionaries at a station can make a happy division of labor, where the business of one alone would drag on discouragingly.

We are exceedingly anxious that another missionary should be located at the Delaware station. Comfortable quarters have been prepared for him, and he could enter upon useful and pleasant labors at once, without being subject to delays in adjusting preliminaries, which is often a severe trial to the faith and patience of missionaries.

SHAWANOES.

The Shawanoe lands commence on the south bank of the Kauzau river, and extend south along the western boundary of the State of Missouri twenty-eight miles. They are immediately south of the Delawares, from whom they are separated by the Kauzau river. The number resident in this place is between 800 and 900. In point of civilization and comfort, they may be compared to the Delawares, or perhaps they are a little in advance of the Delawares.

The U. States have erected for the Shawanoes a saw and grist mill, furnished them with two smitheries, &c.

Within this tribe, the Methodists have a successful missionary station; at which are two male, and three female missionaries, and one missionary with his family, is temporarily there. The mission was begun in 1830.

Since the beginning of the year 1835, the Friends [Quakers] have erected mission buildings among the Shawanoes.

The missionaries have not yet arrived, and the buildings consequently are unoccupied.

In 1830, the Baptists proposed to the Shawanoes, to establish a mission among them, and received a favorable answer. The following year [1831] Mr. Johnston Lykins settled among them. Subsequently, two other missionaries at different times, joined this station, each of whom, after laboring awhile, retired from missionary service altogether.

* On the arrival of Mr. Lykins he was without a house. A privation which could not be borne so long as would be necessary to adjust with the Indians, and the government, the necessary preliminaries to a settlement.

He therefore purchased a small tract of land, and erected a cabin within, and adjoining the line of the State of Missouri, and adjoining the Indian settlement, in which he still resides. He afterwards erected a good hewed log dwelling, with two rooms below, and a good school house, about two miles within the Indian country.

Excepting the two seceding missionaries, the latter of whom left the mission in 1834, none was associated with Mr. Lykins as a missionary to the Shawanoes until last November, when Rev. David B. Rollin became located at this station. Mr. R. is about thirty-two years of age, has a wife and two children. He labored about six years among the Tonawanda Indians in the State of N. York, under the patronage of the N. York State Convention. About two years since, he received an appointment from the Board of Managers of the Bap. General Convention, to labor among the Creeks on Arkansas. The reasons which induced him to leave the Creeks, will be noticed under the head of missions to that tribe.

Each of those two, who retired from missionary labors, as we have stated, while they remained, taught school a portion of their time, at the mission house. The children of Indians, in the condition of these, are usually so destitute of clothing, that they cannot appear decently at school in summer, or comfortably in winter. Few of their parents, prepare their food at their homes, with so much regularity, as to be able to furnish them with a dinner to carry with them to the school house; and equally few, so far appreciate the advantages of education, as to encounter some inconvenience in obtaining it. The means at the disposal of the mission, of giving an Indian scholar, who had come a mile or two from home, a piece of bread at noon, when he saw the residents of the mission eating; or to give occasionally a cheap garment, when the demands of decency or com-

fort had become urgent, were exceedingly limited. On these accounts, the school while it existed, was small and irregular. At the same time, the fact was fully developed, that with a small amount of means at the disposal of the mission, to obviate the difficulties stated above in regard to food and raiment, and with a suitable teacher, a large school might be kept in regular attendance.

It was exceedingly mortifying to the missionaries to discover that, after the obstacles which usually are most formidable in such cases, had been so far overcome, as not likely to be troublesome, other obstacles, unexpected, and which they could not control, should blight their prospects in the bud; but such has been the case in regard to the school at the mission house, which was expected to be taught in English.

The superior advantages attending an education in English to those who could obtain it, were duly appreciated by the missionaries. But it was evident that all adults, and by far the greater portion of the youth, could never be taught to read in a language which had to be learned. The propriety, therefore, of teaching those, whose circumstances did not allow them to learn English, to read their mother tongue, became apparent.

About this time, the idea of writing and teaching upon the new system, of which we have spoken in a preceding article, presented itself with peculiar force. Disappointed in their expectations, in regard to the school in English, the missionaries felt the greater interest in the application of the New System. The want of missionaries, and the pressing calls to other branches of missionary labor, have allowed but very little time for teaching on the New System.—The best course, which, under existing circumstances could be adopted, was to teach at Sunday Schools; and, occasionally on other days to visit the people at their homes, or meet half a dozen or so at a place appointed, and give them lessons for a few hours.

Regular study could not be obtained, chiefly for want of missionaries to give regular attendance on the work. Nevertheless, it is believed, that three or four times as many have learned to read their own language upon the New System, as would have learned to read English in a regular school; and a great part of the readers are adults, who, otherwise, would never have been able to read a word in any language. Some can write.

Three small books have been compiled and printed in Shawanoe upon the New System, for the Baptists, and one

compiled by, and for the use of, the Methodists, has also been printed at this mission house.

Mr. Lykins is also Editor of a small monthly newspaper in Shawanoe, upon the New System, the title of which, translated into English is, "The Shawanoe Sun." This is the first newspaper, exclusively Indian, ever published. Many of the Shawanoes take a deep interest in it. Some write for it. On one occasion, no less than seven communications, from as many persons, were made to the editor for one paper.

In 1834, Rev. John Davis, a Muscogee (Creek Indian) a missionary to his nation, by request, spent upwards of four months at the Shawanoe mission, during which time, Mr. Lykins and he, compiled a small book, embracing some hymns, in the Muscogee language, and translated into the same language, the Gospel by John; all upon the New System. These were printed and taken home by Mr. Davis.

*In February, 1836, Mr. Lykins, while engaged in translating the Gospel of Matthew into Shawanoe, on the New System, was attacked with a nervous affection of the head, which has rendered him almost an invalid ever since. This circumstance has occasioned a lamentable interruption to the business of this mission.

The translation so far as it was made, has been printed, and used in public worship. Upon the failure of Mr. Lykins, Mr. Meeker, printer, took the management of the newspaper, and was proceeding with the translation as fast as circumstances would allow, when a chronic rheumatism occasioned for some time, an almost entire suspension of his labors. His health has again been restored.

*By these afflictions, missionary labors within the year 1836, were much interrupted.

In the former part of 1837, the prospects of the mission improved. One male and two females, all Indians, and hopefully pious, have been baptised. These late seasons of refreshing at this station, and that among the Delawares, have been the more grateful to the missionaries, on account of the languid condition of affairs which preceded them.

The Shawanoe Mission House is the meeting place of the Putawatomie Baptist Mission Church, constituted at Fort Wayne, in the State of Indiana, August 3rd, 1822, which afterwards met at Carey, in Mich. Ter. and which now meets here. Not reckoning members dispersed, on account of removal from Michigan to this Territory, the Church consists of twenty members, viz: Three Shawanoes, one Ojage, five.

Delawares, and eleven white persons. Mr. Blanchard, and Miss Case, both of the Delaware station; and ten Indian converts have been baptized here. Two of the converts have died, and it is believed, have gone to heaven.

At this station, the printing press of the Board was put into operation, under the labors of Mr. Meeker, in March, 1834. Since that time, besides the works in Otoe, Putawatmle, Delaware, Shawanoe, and Muscogee, the printing of which, we have already noticed, a little book compiled by Mr. Lykins and a Choctaw, has been printed in the Choctaw language. One compiled by, and for the use of the Presbyterians in Wea; and Mr. Merrill's small Otoe book, and some other writings of his, have been re-printed for the use of the Presbyterians among the Iowas. All upon the New System, with a slight exception, which occurred in the Wea book. An Indian youth is here, apprentice to the printing business.

Mr. Lykins is about thirty-four years of age. He was baptized at the mission house at Fort Wayne, Indiana, in 1822, and was appointed a missionary soon after his baptism. Subsequently, he married the daughter of a missionary.— They have three children. He was ordained to the Gospel ministry in October 1835.

From this brief outline, relative to the Shawanoe mission, it will be perceived that the chief hindrances, with which it has contended, have been two. The less, was the want of a little clothing to bestow as rewards of merit on destitute children, to enable them to attend a daily, or a Sunday school; and the means of giving them daily, when attending school, a small amount of food, for their encouragement.— The second, which has been the principal obstacle, was the want of one or two more missionaries.

The preparing of matter for the press, and the superintending of matters committed to the care of Mr. Lykins, has necessarily filled up much of his time. What has been done at this mission, in regard to books and other prints, is exceedingly gratifying, not only on account of the ordinary advantages derived by those into whose hands they have already been placed, but because new measures in regard to these things have been introduced, the utility of which, has been so far developed as to leave no doubt that they will be extensively and usefully applied.

Among all the calls within the Territory for a re-inforcement of missionaries, the loudest has been in favor of the Shawanoe mission.

Should Mr. Lykins' health be restored, of which there is

hope; and could another missionary, who would be happy in the management of the school; be added, enjoying the ministerial labors of Mr. Rollin, the prospect of the mission would be very good. It is hoped that the station will, ere long, be strengthened by the addition of one to teach the school.

OTTAWAS.

Only a small number of Ottawas, less than one hundred souls, have reached the Indian Territory. They have a small fertile tract of land south of, and adjoining the Shawanoes; and beginning thirty miles west of the State of Missouri. According to the stipulations of a treaty recently held with the main body of the Ottawas now in Michigan Ter. it is expected that the tribe generally will, ere long become settled around the nucleus of settlement already formed in the Territory. Their condition is similar to that of the Kickapoos.

Mr. Jotham Meeker, whose name has frequently been mentioned as printer, in the account of the Shawanoe mission, is destined to locate among the Ottawas. He is about thirty-two years of age. Joined the Carey mission in 1825, and was afterwards married to Miss Eleanor Richardson, a missionary, who had labored chiefly at the Thomas station among the Ottawas. They have one child. He has a pretty thorough acquaintance with the Ottawa language.

The preliminaries with the government, and with the Indians were, some two years since, adjusted for the location of Mr. Meeker among the Ottawas. He has remained at the Shawanoe mission house, on account of his knowledge of the art of printing, but will settle in his appropriate place, as soon as another printer can be found to fill the place which he at present occupies.

In the prospect that those Ottawas will soon be joined by the main body of the tribe, among whom the Thomas station has existed for twelve or fourteen years in Michigan, we attach considerable importance to this mission, and feel very anxious to see it fully in operation.

We are gratified to learn that the Board are seeking another printer, and trust that the want of one will become generally known through printers and others, who can afford a little corner in a paper, or a place in the memory for Indian matters.

• PEORIAS AND KASKASKIAS.

The united band of Peorias and Kaskaskias, number less than two hundred souls. They reside east of, and adjoining the Ottawas. Their condition is similar to that of the Ottawas and Kickapoos.

The Methodists have a mission establishment among them, at which are two male missionaries, and one female.

• WEAS AND PIANKASHAS.

The united bands of Weas and Piankashas, are east of those mentioned in the last article; south of the Shawanoes, and adjoining the western line of the State of Missouri.— They are in number about three hundred and fifty-seven souls. Their condition is similar to that of the Ottawas and Kickapoos. The Presbyterians have a mission among them.

The numbers of the Peorias and Kaskaskias, and of the Weas and Piankashas, being small, it would seem that the Methodist mission for the former, and the Presbyterian for the latter, would be sufficient, but when it is recollected that these four bands are *Miamies*, having merely acquired the above names by way of distinguishing their several bands, the subject assumes a different countenance. What were afterwards termed the Carey and Thomas missions, originated among the Miamies. While the mission was located at Fort Wayne, in Indiana, its operations were extended to Miamies, Putawatomes, Ottawas and Shawanoes. The school consisting of about forty or fifty scholars, was made up of these four tribes. When the establishment was about to be removed from Fort Wayne, many of the Miamies remonstrated against it, and offered land for the location of the establishment among them; and promised to encourage it by sending their children to school, &c. It is expected that the main body of the Miami tribe, who still reside in that neighborhood in Indiana, will join their kindred in this country. When this shall take place, it will be exceedingly desirable to furnish them with a mission. The writer of this article, having been acquainted with the circumstances of the mission when it was located at Fort Wayne, could not feel acquitted of an obligation to those people, without pleading in this place for the establishment of a Baptist mission among them, whenever the emigration of those in Indiana shall make it necessary.

OSAGES, (PROPERLY WOSSOSHE.)

The condition of this tribe, is similar to that of the Kauzaus, Pawnees, and some other poor tribes, which we have mentioned. Consequently, they are exceedingly poor and wretched, and ignorant.

They all live in villages. Their country commences about seventy miles south of the Weas, and twenty-five miles west of the State of Missouri. Their number is five thousand five hundred.

In about 1819 and 1820, the Presbyterians established two missions for the benefit of the Osages; each upon a very large scale. Neither of which happened to be in a place favorable for benefitting the tribe. Both have been discontinued.

In about 1827 or '28, a Presbyterian missionary, with his family, located at an Osage village, which was an eligible place for usefulness. But circumstances occurred, which soon occasioned the abandonment of the station.

In 1830 or '31, another Presbyterian missionary with his family, located beside another village. This station has also been abandoned.

Among a few of this tribe, who reside low down on Neosho river, a Presbyterian missionary has labored a few years, with some, though not much success, in inducing the people of his charge to give attention to agriculture; in the hope that when they would be somewhat relieved from the pressure of want, they would find it possible to attend upon the means of more important instruction. He has not, however, neglected the subject of religion. His labors have also been discontinued.

Among the Osages, we think that the Baptists could establish two missions, with favorable prospects of success.—There should be two male missionaries at each station.—Speaking after the manner of men, nothing seems to be wanting but devoted missionaries.

There is a treaty stipulation, by which, according to an interpretation it has received, Government is bound to apply to the assistance of the tribe in agriculture, \$1200, a year. Another treaty provision requires that the proceeds of the sale of 34560 acres of land in the state of Missouri, equal to, at least \$43200, shall be applied to purposes of education.

QUAPAWS.

The Quapaws are of the Osage stock. They have been living within the state of Arkansas, and have recently removed to their own country, south east of the Osages, and adjoining the state of Missouri. They are four hundred and fifty in number. Their condition is a little better than that of the Osages.

By treaty, the following provisions have been made for their benefit, viz: Live stock and farming utensils, to a considerable amount. A man to reside with them, to aid and instruct them in agriculture. A smithery with one blacksmith. One thousand dollars for hiring laborers to assist them; and an annuity of one thousand dollars, for education purposes.

They desire to have a teacher among them, for the instruction of their youth. They have never had a missionary among them. Here also, the Baptists ought to establish a mission without delay. Taking into consideration all circumstances, it would probably be expedient to commence with one missionary.

SENECAS, SHAWANOES, AND MOHAWKS.

These bands live adjoining each other; and, although possessing some distinctiveness of character, may be considered as one people. They number in all, four hundred and sixty two souls. They are south of the Quapaws, adjoining the western line of the state of Missouri. They are considerably advanced in civilization; keep live stock, make houses and fences; and live at home by their industry, much like the whites.

Most of them have some knowledge of the English language. They have imbibed some prejudices against schools, but none that are formidable. They have no missionary.

About thirty of them can read in the Mohawk language, the book of Common Prayer, and the Gospel by Mark, which have been translated for them. There is among them a congregation of about sixty persons, denominating themselves Episcopalians, who meet and engage in public worship.

Here is a favorable opening for missionary labors. Their settled habits of life, and their knowledge of the English language, would afford unusual facilities for missionary labors. The Baptists ought immediately, to place here a devoted missionary.

CREEKS, (*Properly* MUSCOGEES.)

Arkansas river runs across the north east corner of the Creek lands, which approach within about forty miles of the state of Arkansas, and extend south to Canadian river.—The number that had reached the Territory in October, was about 6550. In November, about 12000 more arrived, making the whole number about 18550. Many of them are far advanced in civilization, compared with the poorer tribes, of which we have spoken. They spin, weave, knit, and follow other pursuits of industry common in the west, both in the house, the shop, and the field.

In 1830, the Presbyterians constituted a Church among them; and some time afterwards, located a missionary there. The Church has lost its visibility; and recent difficulties have occasioned a suspension of their missionary labors.

In 1831, the Methodists commenced a mission among the Creeks. They have done something in the way of schools, but have directed their attention chiefly to preaching. Their labors have also been suspended.

The Baptists have two stations within this tribe. The first was commenced in 1829. Mr. John Davis, a Muscogee, who had become religious, and who had commenced preaching among his people on the east of Mississippi, early emigrated with some of his countrymen to Arkansas. The Baptist Board of Missions allowed him a small salary, to enable him to employ his time in missionary labors. In 1831, the writer of this article, had occasion to spend several months upon Arkansas. He discovered that the Lord was blessing the labors of Mr. Davis, in which he was aided by the pious efforts of a few colored people, who were slaves to the Creeks. But as no Baptist Church existed within the tribe, those who became religiously inclined naturally fell unto the Presbyterian Church.

In 1832, another missionary was sent to labor in conjunction with Mr. Davis. He appeared well for a while, but afterwards became troublesome, and finally apostatized, and left the country under indelible disgrace upon himself, and greatly to the mortification and grief of those who had patronised him.

In 1832, the writer of this, constituted the Muscogee Baptist Church. It was not until this time that Mr. Davis received a regular licence to preach. He was afterwards ordained to the Gospel ministry. He is about thirty years of age. He married a pious young woman of his tribe, who had received an education at the Union (Presbyterian)

mission. They have two children. The kind attention and liberality of sentiment, of those Presbyterian brethren towards Mr. Davis, when he was unassociated with any Baptist Church or minister, was *truly noble*.

After the constitution of the Church, it soon increased to eighteen native members, fifty-eight colored, and four white. The mission was prosperous, until the evil disposition and misconduct of the apostatizing missionary, alluded to above, brought a cloud over its flourishing condition.

Mr. Davis afterwards found a worthy associate in the person of Rev. D. B. Rollin, who, with his wife and two children, reached the station, under the appointment of the Board, in December, 1834. One of their children has since died.

While Mr. Davis continued to be in a great measure identified with the first missionary station, of which we have been speaking, he also entered upon separate labors, a portion of his time, in 1834. He now resides about thirty miles from the first station.

In 1834, Mr. Davis spent several months at the Shawanoe mission, where, in conjunction with Mr. Lykins, he translated the Gospel of John, as we have before stated; and compiled another small book, &c. Through these books, the New System has been introduced among the Creeks, and so far as the experiment has been made, the result has not disappointed expectations, which previous trials had originated.

There is a Government provision of one thousand dollars a year, for education purposes among the Creeks, who were on Arkansas, previous to 1833; and an annuity of \$3000, provided by treaty with the Creeks, who were east of Mississippi in 1832, to be continued for the term of twenty years from that date.

At times, a school has been in operation, in connexion with this mission, but the difficulties which have assailed it, have caused its occasional suspension.

On the association of Mr. Rollin and Mr. Davis, the affairs of the mission again became prosperous. A few disorderly members of the Church were excluded, others were reclaimed; and a fresh impetus to religious action, seemed to have been generally felt. Five natives, and eight colored persons were added to the Church by baptism; and five colored persons and one Indian, by letters of dismission from other Churches. The whole number of Church members was 86.

The growing prosperity of this mission, was animating in a high degree, to all its friends, when unexpectedly, that

Kind of disaffection with which, in a greater or less degree, all missions to the Indians have to contend, appeared in a manner, which induced all the missionaries, Presbyterian, Methodist, and Baptist, excepting Mr. Davis, to quit the Creek country. Hence the departure of Mr. Rollin from the Creek mission. In this circumstance, the mission has received a severe shock, though not a desperate one. We believe the event was brought about by a misunderstanding, which will soon be corrected. We are persuaded that there is too much good sense among the Creeks, not to desire the instructions imparted through judicious missionaries; and we have the satisfaction to know, that Mr. Rollin possesses testimonials fully confirming his claims to the character of a devoted, discreet, and useful missionary. We understand that no specific charge against him, exists among the Creeks; and that his general deportment is acknowledged to be good, even by those who have the least regard for the blessings to be derived from missions.

We think there is nothing in this circumstance that would justify a relaxation of missionary effort for the Creeks. Mr. Davis is prosecuting his labors successfully. Another native has been usefully employed in teaching upon the New System. The Board have recently appointed to the Creek mission, the Rev. Mr. Kellam and his wife, of N. York.—Two more missionaries are needed among the Creeks. One should be associated with Mr. Davis at his place, and the other two should occupy the mission buildings at the other station.

CHEROKEES.

About six thousand Cherokees have reached their permanent home in the Indian Territory. Their country adjoins the states of Arkansas and Missouri; and lies east and north of the Creeks. They, like the Creeks, may almost be denominated a civilized people. Many of them are really so, and others are following closely in the rear.

Among these people, the Presbyterians have three missionary stations. The first operates on a large scale. There are attached to it, six male, and seven female missionaries. They have a Church of sixty members. A male and female school. A small school taught by a female, a few miles from the station. At the second station, are two female missionaries and one male; a school, and a Church of fifty members. The third is supplied by one missionary and his wife. They have a school, &c. The Presbyterians have also a printing press in operation in the Cherokee country.

* The Methodists have two schools, two missionaries, and a considerable number of Church members.

Among the Cherokees east of Mississippi, Rev. D. O'Brient with a wife and children, labored under the patronage of the Baptist Board of Missions. In 1832, he removed with a part of his Church and congregation, to Arkansas.— In 1834, Mr. O'Brient died, leaving a widow and a considerable number of children.

Rev. J. Aldrich succeeded Mr. O'Brient. In 1835, Mr. Aldrich was called home from his labors on earth. Rev. Mr. Curtis, who was there at the time, has left with a view of establishing a mission among the Omahas, as we have previously stated. The station is therefore vacant; and the little flock is left in the wilderness without a shepherd.

It is hoped that the story of the disasters which have befallen this mission, will prove an effectual appeal to missionary recruits, to hasten to re-occupy this field. Two male missionaries are needed. Buildings have been erected, but they are in an ineligible situation. A more favorable location could be obtained a few miles from the former.

For this tribe, there are various treaty provisions, for aiding them in improvement in matters of living, and in letters.

CHOCTAWS.

The Choctaws reside in the southern extremity of the Indian Territory, between Arkansas and Red River, and adjoining the state of Arkansas. The number within the Territory is about fifteen thousand. Like the Cherokees and Creeks, they are far advanced in civilization.

In 1831, the Methodists, who had labored among the Choctaws, on the east of Mississippi, commenced missionary labors among the emigrants in the Territory. In 1834, they had two or three travelling preachers in the nation; some native exhorters; several Sunday schools; and a considerable number of Church members.

The Presbyterians had also labored long for the Choctaws, east of Mississippi. They began their labors in the west in 1832. They have six missionary stations; six male, and seven female missionaries; six schools; three Churches, and two hundred and nine Church members.

In the summer of 1833, a Baptist missionary commenced labor among the Choctaws. He spent the time on Arkansas, but retired from missionary labors altogether, the following year.

About the same time, a native Choctaw who had been ed-

educated, and ordained to the ministry in Kentucky, located among his people on Red River. He received the patronage of the Bap. B. of Missions, one year only.

In 1834, Rev. Mr. Smedley, was sent to fill the place vacated by the resignation of the first missionary. He has located on Canadian river, which is a large southern branch of Arkansas. Mrs. Smedley has deceased, and left destitute of a mother, five or six children. Mr. Smedley has been appointed school teacher by the Govt. of the U. States. in conformity with a treaty stipulation. He is about forty years of age.

The 2nd Baptist station, is about twelve miles westward of Fort Towson, and six miles north of Red River. It is occupied by Mr. Ramsay D. Potts and his wife. He is about thirty-five years of age. He, also, holds the appointment of teacher under Government. He preaches regularly and with encouraging success.

More recently, Rev. E. Tucker, and Dr. A. Allen, have entered this missionary field. Each holds the appointment under Government of teacher.

Among the Choctaws, are a few Baptists, who became pious before their emigration to the west. Mr. Potts has also found some who desired to be baptized, who were hopelessly pious. We very much need one more missionary for the Choctaws. He should be a minister of the Gospel, and should travel through the nation, and organize into Churches, such Christians as possessed Baptist sentiments. His labors on many other accounts, are much needed.

By various treaties, provision has been made for aiding the Choctaws in education.

NAMES OF MISSIONARY STATIONS.

It is a custom with some missionary societies, to give to a missionary station, a name, such as Fairfield, Ebenezer, &c. or, more commonly the name of some distinguished individual. We shall not detain the reader with argument in support of our *objections* to this custom. But, to say the least, it seems to us puerile, and wanting of appropriate dignity.—We should be gratified if the practice should be discontinued. Let the stations bear the name of the tribes within which they are severally located; and when further distinction becomes necessary, let them be denominated 1st, 2nd, &c. according to the order of time when they were established; or else let

them take the name of a water course, or of some other notable place, by which each location would be pointed out.

CHARACTER OF INDIAN MISSIONS.

SOME may suppose that an article under the above head is unnecessary, apprehending that the nature of Indian missions is similar to that of others. This is a mistake, and one to which may be attributed a portion of the disappointment which has attended missionary labors among the Indians.

The condition of the Indians, is an anomaly in the history of man. If, however, this should be doubted, which we feel confident ought not to be, it is an undoubted fact, that no nation has been known on earth, since the commencement of our missionary era, similarly situated. Taking into consideration, the rudeness of such of them as have made no advances towards a civilized state, who depend on the spontaneous productions of nature for subsistence, the absence of law and social order among the whole of them, and the disabilities which their conquerors have imposed upon them, it is evident that their circumstances are substantially different from all other people; and if we would do them good, the character of our labors should be suited to their peculiar circumstances.

Other nations have some organization of society, through which, the missionary finds access to them. Among our Indians it is not so. Here there is an almost total absence of the adhesive principles, which unite men for useful purposes; and efforts for their improvement, resemble too much, an attempt to mould into shape, unmoistened sand; whether we heap or excavate, it is continually returning to its natural level. This remark will apply to the more improved, as well as to the ruder tribes. Such as the Osages, Kauzaus, Pawnees, Putawatomies, and many others, can be found about their villages, a portion only, say a fourth, or at most, not more than half of the year. If a minister should succeed in obtaining a tolerable attendance on preaching, or on a Sunday school, in the course of three or four months, his congregation would be broken up for some months, or for the remainder of a twelve month. We can easily imagine, that under these circumstances, he could not labor successfully.

Among a people so destitute of all that is animating in

business, there is an indifference to the future, and a recklessness of the present, particularly unfavorable to the prosperity of vital godliness.

Some tribes, as we have stated, have become stationary in their habits, still we find them in an unfavorable condition in many respects, for attending upon either religious or literary instruction. The nature of this condition, can be best understood, by reflecting what the condition of the people of the U. States would be at the present time, if for fifty years past, we had been destitute of law, except the law of retaliation; and every one had been accustomed to do what he deemed proper. Doubtless our condition would be such, that they who would have us enjoy the Gospel of peace, would consider some social order, some organization of society, indispensable. But, in this supposed case, we have not yet reached the extremity of the fact in relation to the Indians. To do it, we must suppose ourselves *compelled by circumstances*, to remain in this state of anarchy, destitute of any social bonds. Could we suppose that the Gospel would be successfully propagated among us? There can be but one answer to this enquiry when we apply the case to ourselves. Such, we say, has been the condition of the Indians up to the present time. Missionaries, therefore, while they preach repentance and faith, should endeavor to teach them habits of industry, economy, and order.

Neither societies nor their missionaries, have a right to make laws for the Indians. Nevertheless, when they enter the missionary field, they should recollect that they are among a people without law; and that by circumstances not under their control, they have been compelled to remain without law. This matter is under the control of the government of the U. States. Government has manifested a willingness to do whatever was discovered to be necessary in the work of Indian reform. But it has not been told, except in a few instances, to which we have already alluded, that its interposition was necessary. Ours is a government of the people, and the doings of the government are the doings of the people. Missionary societies are composed of a part of the people. Now, if that part of the people, who engage in the work of Indian reform through *religious* motives, as well as from the common principles of philanthropy, sleep over this matter, who may we expect to find waking?

Nothing in our history will appear more astonishing hereafter, than, that for nearly two hundred years, the favored Anglo-Americans, and especially the pious portion of them, expressed a desire that the aborigines should be improved

in their condition in the world, and should get to heaven when they left it, and yet allowed them to remain, or rather detained them, in a condition in which no people ever could possibly improve—a condition in which, were they themselves placed, they knew, that instead of holding fast to the improvements which they had made, they would have retrograded into a condition not less deplorable than that of the Indian tribes, as it regarded both time and eternity.

When, therefore, the missionary enters the Indian field, he should know that while the end of his labors, is that common to missionaries in all lands, to wit, the salvation of the souls of the people, he is bound to encourage measures which will bring them into circumstances that will enable them to attend upon his ministry.

Missionary societies have usually admitted the propriety of schools for the education of youth, in connexion with their missions; but in this also, as in many other cases, more is expected than ought to be hoped for from human nature. The society supposes, that if it offer tuition gratis, it does enough, its offer ought to be accepted with eager gratitude, and if it is not, the rejection must be the result of unparalleled pravity. They suppose that the Indians may well afford to feed and clothe their children while attending school. Such minds seem to have lost sight of the frailties of our nature. They have forgotten that for their life, they are indebted to the kind offices of others, performed for them when unable to help themselves, through the helplessness of childhood, and, which services became unnecessary in riper years. It is not to be expected that the Indians, in their barbarous, or half civilized state, can so far appreciate the advantages of education, as to make some sacrifice to obtain it. We often find a deplorable indifference to education in the less improved settlements of our own citizens, in new countries.

Missionaries to the Indians, are necessarily remote from places of market, at which to obtain supplies of food and raiment. Servants cannot easily be obtained. Hence they are usually compelled to lose more time in secular matters, than those in other countries.

They find great difficulty in acquiring the language of the people of their charge, because it is not *written*. They find no books to assist them. The want of competent and faithful interpreters, is almost universally complained of as a serious obstacle.

Hoping that the foregoing hasty sketch of Indian condition, and the kind of missions requisite to reach their case,

may serve as a clue to a full developement of these matters, we direct our attention to the tribes within the Territory, as they may be classed in regard to condition; and enquire in what manner missions for each should be conducted. Some, as we have seen, are advanced in civilization, and others, altogether the reverse.

The Pawnees, Puncabs, Omahas, Kauzaus, and Osages, are farther removed from civilization than others. Among uncivilized Indians, missions never can succeed well without a boarding school, in which their children, both male and female, shall be fed and clothed; instructed in letters, taught to work, and made subject to family discipline; and familiar with the religious order of the house of God. To sustain a mission of this character, is exceedingly laborious to the missionary, and trying to his faith and patience; and expensive to the society that patronizes it. Such missions, are becoming rather unpopular; nevertheless, we declare the above sentiment, with *entire* confidence in the correctness of our opinion. If, however, missionaries have not zeal enough to enable them to persevere in those arduous duties; and if societies have not liberality enough to sustain them, we may nevertheless hope, that the Govt. of the U. States, if it can be induced to act, while those who ought to be foremost, are far in the rear, may, in some measure, obviate the dreaded difficulties. By giving to them law, and establishing among them, the rudiments of civilization, different in the manner of their introduction, but similar in kind, to that which gave impetus to improvement among the Cherokees, and other southern tribes, as we have remarked on page 13, those unimproved tribes may become so far civilized, that missionaries might succeed with less privation, than at an earlier day. But we trust that no Christian will become chargeable with such dereliction of duty, as to forbear working, in order that others may perform the harder part before they begin; especially as these poor people are daily perishing in sin.

In proportion as tribes advance in civilization and comfort, the necessity for boarding schools diminishes. Hence, with the Kickapoos, Putawatomies, Weas and Piankashas, Peorias and Kaskaskias, Ottawas, and Quapaws, the necessity for an entire boarding school, is less urgent, than among the tribes previously enumerated. Many of the children must be fed and clothed, and taught to labor, as we have stated in the first case, while on others, because their parents are in better condition, it would be sufficient to bestow a garment only occasionally; and to give them one meal a day while attending school.

Among the Shawanoes, Delawares, and Senecas, it would be sufficient, in addition to some rewards of merit, to be able to give such children clothing, as evidently would not attend school without; and to give them one meal a day, and let them attend school from their homes. A few exceptions, however, would occur. On account of some affecting circumstances attending them, and for the purpose of keeping alive, a spirit of emulation among the pupils generally, it would be necessary, so far to assist a few, as would put them forward as examples of improvement.

The Cherokees, Creeks, and Choctaws, are still more civilized as a people, than any previously mentioned; and consequently, the necessity for help in these matters becomes less. Nevertheless, the condition even of these tribes, is such, that the schools would be most successful by having a small amount to bestow in food and raiment in urgent cases.

Some who have never seen Indians at their homes, have conjectured, that the course we recommend, would encourage negligence on the part of the Indians. Our object in making our plea, is precisely the reverse of those conjectures. The people under consideration, are depressed and discouraged; they must be assisted by others, before they will take courage to help themselves. As fast as their condition becomes so far improved, that they will help themselves, all agree that they should do so. If schools can flourish, without further cost to the mission than tuition, let them go on. But this in most instances, will not be the case; and we can at this moment, point to lamentable instances of the entire suspension of schools, or of their dragging on discouragingly for want of the assistance for which we plead.

In some instances, missions may operate successfully without the appendage of a school, but these cases will be rare. We except Sunday Schools, they are indispensable.

The Indians need something to awaken in them generally, a hope of better condition; and nothing is more likely to produce this effect, than for them to discover the improvement of their children.

The reasons which induce us carefully to provide for the education of the rising generation among ourselves, apply with increased weight among the Indians.

BOARD FOR INDIAN MISSIONS.

It has long been believed to be necessary to have a Board formed, specially for the promotion of Indian missions; and as the General Convention has, from the first, patronized missions to our Indian tribes, it is proposed that this Board should be formed by the Convention.

We shall not at this time, trouble our readers with the principal reasons, which point out the necessity of this measure, but shall content ourselves by reference to a few admitted facts which apply to the case, in the hope that the plausibility of the measure will appear too plain for its adoption to be long delayed.

It is not believed that one society could manage the diversified benevolent operations, in which the Baptist denomination is engaged. Such a course would be requiring too much of one set of men. Hence, while our benevolent labors are all designed for the glory of God, and the benefit of man, we have them divided under different heads; and the management of them severally, is assigned to different societies, or Boards. By this distinct action of each society, the distinguishing features, of the branch of business entrusted to its management, become more prominent, and are more fully recognized by a benevolent public; and by this judicious division of labor among the societies, an increased amount of interest and effort is elicited.

If there exists a necessity for a Bible society, or for a Home mission society, which facts are established beyond doubt, there exists equal necessity for a Society, or Board, specially for the management of Indian missions. There is not so great a dissimilarity between missions of the Baptist Board in foreign countries, and Domestic missions under the management of the Home missionary society, as there is between the former and Indian missions.

Here we leave this matter for the present, respectfully soliciting for this subject, the consideration of the existing Board of Managers of the General Convention, and of the Baptist denomination, to whose judgment and zeal, it is respectfully and prayerfully submitted.



RECAPITULATION AND CONCLUSION.

WE have found a country suitably situated, and ample in resources, in which the tribes that have been among and

near us, may find a permanent residence, free from *some* pernicious embarrassments under which they formerly struggled, and *less* exposed to others.—Where that social order can be established, which in all ages and places, has been essential to the happiness of man; and without which, the influence of the Bible never has been, and with equal confidence we may say, never will be extensive.*—Where may be given to them the rudiments of social institutions—things indispensable with ourselves. The Indians, possessing capacities similar to those of other people, and being under the influence of propensities, not naturally dissimilar to our own, even in the matters of *war* and *hunting*: in a word, the Indians being situated similarly to new settlements of our own citizens, both in regard to present circumstances and future prospects; we may hope that success will attend the application of the means of improvement to them equally with ourselves.

We are not however, to imagine that the tribes are as much improved as the citizens of our new settlements. The former are a lamentable distance in the rear of the latter, speaking of them as a whole. *With the Indians, the disease is of long standing, and is acquiring a fatal type. Therefore, *immediate, vigorous, and persevering* efforts are required. We should also bear in mind, that the present is the *crisis* in which the salutary influence of benevolent effort is called for. The desired institutions for the Indians, appear to be *forming*, but they are not yet *formed*. They will not be consummated without agency; and a portion of this agency must be applied within the Indian Territory.

Should the experiment now about being made fail, the fate of this unfortunate race, so far as human sight can reach, will be sealed. Should it succeed, similar measures will be extended to the millions of their kindred adjoining them.

The people of this Territory, are but remnants of once powerful tribes. When Europeans approached the New World, its islands and its shores, were populated by millions of red men. Now, where are they! Many tribes have become extinct; and there is reason to believe, that even the name of not a few has been forgotten. As the whites extended their settlements from the east, they retreated west, leaving at every step, increasing evidence of accumulating woes, and appearing fewer, and fewer, and fewer, in num-

*.let it still be borne in mind that only a part of the doctrine of the Bible has been propagated, so long as the matter of social order is omitted.

ber, every time they rose in view. At length, sixty-six thousand, have reached the borders of the vast uninhabitable prairie. They can go no further.—Their number is rapidly augmenting, by the influx of refugees, who follow from the east. Here, while the crowd thickens, they turn despairing eyes towards a Christian people, and for the last time, implore them by ten thousand miseries, to let them live!

Is not the world large enough for its inhabitants! and if it is, why crowd these wretched remnants beyond the bounds of habitable country! This is not a fancied sketch. We speak of facts, which acquire solemnity by novel sufferings at the present time, and by all that can be lamentable in the past, or dreadful in the future. Were we barbarians, groping in Pagan night, scarcely could a slight apology be found for trampling to death our helpless fellow beings.—

What, then, must we say, when these things occur in *Gospel day*, and with the most favored nation in the world? Should we not now forbear, but with cold indifference, continue to push on our ambitious schemes of avarice, until the last remnant of the aboriginal race perish beneath our growing greatness, the heavens themselves might blush to cover such unkindness, and earth weep for the faults of its inhabitants.

We have perceived, that one missionary was needed for the Puncas, one for the Omahas, one for the Otoes, two for the Pawnees, one for the Putawatomes, one for the Delawares, two for the Kauzaus, one for the Shawanoes, four for the Osages, one for the Quapaws, one for the Senecas, two for the Creeks, two for the Cherokees, and one for the Choctaws. In all twenty-one.

This is not an imaginary calculation of a number which might be usefully employed, it is an estimate based upon the facts of the case, in relation to those several tribes—facts which call loudly for this amount of help *immediately*.

Here, take notice, we ask for help for only the tribes *within* the Territory, amounting to only about sixty-six thousand souls; leaving out of this notice, more than four millions, three hundred thousand, who are scattered over the regions of barbarism adjoining us.

In a previous article, we briefly sketched the outline of efforts of the Baptist denomination for thirteen years past, to promote the design of securing to the Indians a *home*, and the enjoyment of the common privileges of man. It is hoped that a laudable desire will still be felt in the denomination, to follow up the same design; and that to perfect it, there will be a readiness to come forward with their full quota of effort at the crisis which is to decide its fate.

We want twenty-one missionaries, and this want is made known to four or five hundred thousand Baptists, within the U. States. In this number, will there be found *twenty-one*, willing to come and help the people of whom we speak?

To such, we would say, your discouragements will be such generally, as you cannot anticipate—you can become acquainted with them only by experience. They will be trying to both faith and patience; and will severely test the warmest zeal of one who would work hard at an *up hill* business, from principles of benevolence.

Inducements to action, will be found in the fact, that a thousand fold more has been done for you, than you can do for them; in the command and example of our Divine Master; in the pleasure arising from obedience to God, and faithfulness to man; in the claims of these people as the *aborigines* of our favored land; in the rapid diminution of their numbers since our acquaintance with them, and their present deplorable condition; in view of the millions which yet remain; in the little success that has attended former missionary labors; in anticipation of the happy result of a *new* state of things, and of facilities for usefulness, superior to any enjoyed by former missionaries; among which, the invention of the *New System of writing* is not the least; in view of the eternal pain that awaits a dying sinner of an Indian tribe, as it does a sinner in our favored land; and the endless unalloyed bliss of Heaven; and in the *awful responsibility* which the case involves.—“We must all appear before the judgment seat of Christ.”



THREE ladies, two of whom reside in Wilmington Del. and the other in Phila. have recently pledged the sum of \$55, for the purpose of originating a mission to the Osages. The plan is to qualify a young Osage for teaching his people to read and write upon the New System, and then to employ him in teaching. It is believed that a youth, who is hopefully pious, can be obtained for this service.

An effort will be made to carry out the same design in relation to other destitute tribes; and it is hoped that the liberal benefaction for the Osages, will induce a laudable emulation in others to “do likewise.” It is believed that there are many who will feel pleasure in contributing something towards feeding a native who is endeavoring to impart to his people, the bread of life. Many an article of clothing or bedding, of little use to the owner, would prove a great comfort to one of those native instructors, as he mingled with his people in their abodes of poverty and wretchedness, or followed them to the chase.



☞ The post office of the publisher, is Westport, Jackson county Missouri.

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Boxes, or any articles freighted by steam boats for the use of Mr. Potts, should be sent by way of the mouth of Arkansas river, and Little Rock, Arkansas.

Goods, &c. for the missions among the Creeks, should be forwarded by way of Little Rock to Fort Gibson, Indian Territory.

Goods, &c. forwarded for the benefit of the missions among the Shawanoes, the Delawares, the Putawatimies, or the Ottawas, should be directed by way of St. Louis, to the care of Wm. M. Chick, Westport, or to S. C. Owens, Independence, Jackson county, Missouri.

Boats sometimes touch at one of these places, and not at the other, and it should be known that goods may be left at either place without inconvenience to the owners.

Goods, &c. for the missions among the Ojoes, and the Omahas, should be sent by way of St. Louis, to Fort Leavenworth, Indian Territory.

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